

# The Two-Way Relationship of Consolation in Malay Oral Narrative Delivery Values as a Medium of Education: A Case Study at Lembangan Sungai Pengkalan Datu, Kelantan

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## ABSTRACT

Malay oral narrative is a sequence of chronologically arranged storytelling originating from the community and developing within a certain group in the past. This study was conducted because the researcher found that the supporting community still considers Malay oral narrative as unbeneficial material, full of flaws, mere fabrications, and only entertainment for readers. In this regard, the objective of this study is to identify and analyze the values contained in the Malay oral narrative as a medium of education at Lembangan Sungai Pengkalan Datu, Kelantan. Furthermore, the analysis of these values is also applied with Pendekatan Moral (Moral Approach), Pendekatan Dakwah (Preaching Approach) and Pendekatan Kemasyarakatan (Community Approach) found in Teori Pengkaedahan Melayu (Malay Methodology Theory). Moreover, this study is limited to eleven Malay oral narrative obtained from storytellers at Lembangan Sungai Pengkalan Datu, Kelantan as the field research data. Additionally, a qualitative content analysis approach, including library research and interviews, was chosen as the framework to complete this study. In this study, the application of the Teori Pengkaedahan Melayu (Malay Methodology Theory) inspired by Hashim Awang in 1989 was implemented as a deduction in the research approach. In conclusion, the findings of this study prove that the Malay oral narrative at Lembangan Sungai Pengkalan Datu, Kelantan contain values that can be used as an educational medium for the local community.

**Keywords:** Malay oral narrative, Values, Malay Community, Education, Qualitative

## 1. INTRODUCTION

The Malay community is indeed rich in cultural diversity. This is because the uniqueness of Malay culture can be illustrated through its rich literature, including Malay oral narrative (Yaacob, 2022). Therefore, the Malay community has various types of Malay oral narrative that contain moral lessons and social control that can shape positive behavior in individuals (Yaacob, 2022). For example, these include lipurlara (romantic tales), origin stories, legends, myths, humorous stories, animal tales, and ghost stories. Indeed, Malay oral narrative are a form of folklore that has developed among the community that collectively owns them, spoken and transmitted orally from previous generations to the present (Osman, 1976).

Therefore, this Malay oral narrative should be preserved, maintained, and elevated to a higher level so that these ancient manuscripts become a historical heritage tool for all time.

Consequently, the interaction of storytellers with the community forms a close bond in the delivery of Malay oral narrative (Yaacob, 2022). A storyteller refers to an individual who is skilled in narrating a story that serves as a fantasy for the supporting community (Yaacob, 2022). Through Malay oral narrative, storytellers play a very important role in enlivening and smoothly delivering a story to make it more engaging by incorporating values (Yaacob, 2022). Therefore, it is clear that storytellers are crucial individuals within the supporting community, and they are also skilled entertainers who ensure that the audience does not become bored and remains entertained (Taslim, 1993). Additionally, in the context of this study, values are a very important component that serves as the foundational framework for systematically interpreting Malay oral narrative in text form. Thus, these values serve as a benchmark for the application of life practices within the community. This is because values reflect and highlight the culture of a community (Yaacob, 2022). Therefore, the Malay community uses the values contained in Malay oral narrative as an important foundation for shaping identity to ensure a better and more systematic way of life (Ismail, Muhammad & Yusop, 2015). Furthermore, values can have a significant impact on an individual's personal transformation (Yaacob & Rahim, 2013). This is because the Malay oral narrative narrated by storytellers to the audience are indeed rich in the incorporation of values, which can shape a civilized society (Yaacob, 2022).

Consequently, the values instilled in readers through the medium of Malay oral narrative can foster a sense of humanity, refinement, cultural sophistication, moral values, religious adherence, civilization, and high civility (Kadir, 2000). Additionally, all actions, behaviors, and the construction of cultural traditions are highly dependent on aspects of values and culture. Therefore, values and culture, as abstract elements within culture, play a crucial role in shaping the behavior of community members (Yaacob, 2015). In this regard, understanding what has been explained clearly proves that Malay oral narrative indeed contains values that can serve as a medium of teaching and education for the community (Yaacob, 2022). Furthermore, Malay oral narrative is a manifestation of folklore found among the supporting community, and in other words, as regional literature, which uses oral methods among various ethnic groups and is rich in values. As we know, Kelantan is also rich in this oral heritage, particularly in the Malay oral narrative at Lembangan Sungai Pengkalan Datu, Kelantan (Yaacob, 2022). Therefore, this effort deserves to be studied and explored to ensure that this valuable national heritage is not lost and to consider that it has not yet been sufficiently addressed from an academic perspective. Given the advancement of the new millennium with Malay oral narrative the emergence of various modern gadgets and the abundance of modern fiction, it is almost certain that, which are rich in moral lessons and educational values, will seem to be forgotten and neglected by the current generation (Yaacob, 2022).

Furthermore, this effort should be made to preserve and document the Malay oral narrative at Lembangan Sungai Pengkalan Datu, Kelantan, so they are not lost. This is because the researcher successfully found storytellers capable of narrating the tales at Lembangan Sungai Pengkalan Datu, Kelantan. Indeed, the stories conveyed contain values and specifically reflect Malay culture. Thus, the discovery of the values contained in the Malay oral narrative at Lembangan Sungai Pengkalan Datu, Kelantan, can serve as a medium for teaching, education, social criticism, and meaningful entertainment for the supporting community (Yaacob, 2022).

## 2. LITERATURE REVIEW

Based on previous studies, the researcher has highlighted several studies focusing on oral narrative. For instance, Yaacob (2015) conducted a study titled values in a Collection of 366 Malaysian Folktales. This study identified and analyzed the values in the text of values in a Collection of 366 Malaysian Folktales, compiled by Aripin Said and Othman Puteh (2013). The researcher limited the study to 52 folktales as data and used the National Education Philosophy as a deductive framework. The findings of this study demonstrated that values can shape positive morals among the Malay community. Next, Zakeria & Affendi (2016) conducted a study titled the continuity of cultural heritage of the East Coast Malay community in folktales for children. This study aimed to identify and analyze the continuity of cultural elements that still exist among the Malay community through folktales for children. The study material refers to the text Collection of 366 Malaysian Folktales compiled by Othman Puteh and Aripin Said, with the focus specifically on the folktales of the East Coast Malay community of Peninsular Malaysia. The research revealed that three dominant cultural elements can be identified: beliefs, medicine, and expressive cultural arts. These elements are still upheld and practiced by the East Coast community as they embody educational values, culture, and artistic values that reflect the identity of the East Coast community and help shape children's culture.

Additionally, Yaacob & Abdillah (2017) conducted a study titled the application of values in Malay folktales: an application of Teori Pengkaedahan Melayu-analysis of love and justice values in Malay society. This study aimed to identify and analyze the values of love and justice contained in Malay folktales. The study employed library research and text analysis methods. Furthermore, Malay Methodology Theory. was used to further enhance the study. The findings revealed that Malay folktales are indeed rich in messages of values that can provide education and guidance to the supporting community. Additionally, Yaacob, Abdillah, Ghani, Shahrudin & Apandi (2017) conducted a study titled reflections of positive morals in Malay folktales. This study aimed to identify and analyze the reflections of positive morals in Malay folktales. The study employed a qualitative approach involving library research and text analysis. It guides readers to understand values such as honesty, trustworthiness, truthfulness, and sincerity contained in the text Collection of 366 Malaysian Folktales, compiled by Said & Puteh (2015). The findings of this study demonstrate that elements of the value of honesty are clearly present in selected Malay folktales, and such discoveries prove that the Malay community in the past practiced values in their lives to ensure a prosperous existence. Additionally, Yaacob (2022) conducted a study on the discovery of values in legends at Lembangan Sungai Pengkalan Datu, Kelantan. This study aimed to identify and analyze values in legends at Sungai Pengkalan Datu, Kelantan. The study used a qualitative research design, including library research, field interviews, and analysis. Moreover, the spiritual concepts contained in the National Education Philosophy were used as a deductive framework to ensure a more robust analysis. The findings of this study are demonstrated through the discovery of legends rich in values such as kindness, high ethics, mutual respect, and affection, which can serve as life guidelines for the local community. Thus, these noble values can be used as practices and teachings to form a civilized society.

### 3. Statement Problem

Through initial observations of existing studies based on a review of past literature, it is clear that, to date, a number of scholarly studies have been conducted by researchers in Malaysia on the study of oral narrative. These initial observations also reveal that existing scholarly studies have been carried out on oral narrative, covering both intrinsic and extrinsic aspects, as studied and advocated by Yaacob (2015), Zakeria & Affendi (2016), Yaacob & Abdillah (2017), Ghani, Shahrudin & Apandi (2017), and Yaacob (2022). However, it is evident from these existing scholarly studies that specific research on Kelantan oral narrative has not yet received widespread attention among researchers in the country. Therefore, new studies on oral narrative are warranted to address the gaps in previous research and contribute added value in the context of Kelantan oral narrative. Based on the observations of researchers regarding the studies conducted as mentioned above, it can be explained that scholarly studies on the oral narrative that exists among the Malay community in Kelantan have not been systematically studied to date. This situation creates an academic space that calls for specific scholarly research. Thus, it is the responsibility of the researcher to fill the gaps in previous studies and aim to explore the oral narrative at Lembangan Sungai Pengkalan Datu, Kelantan, in an effort to preserve, maintain, and elevate oral narrative so that it is not forgotten by future generations.

### 4. RESEARCH METHODOLOGY

The design of this study is qualitative, referring to the methods of literature review and interviews. The library method was used to obtain materials consisting of books, magazines, literary journals, seminar papers, working papers, newspapers, glossaries of terms, dictionaries, academic exercises, and theses by scholars, as well as internet sources. These materials were referenced from the Sultan Abdul Samad Library, University Putra Malaysia, Tun Seri Lanang Library, University Kebangsaan Malaysia, University of Malaya Library, Kuala Lumpur, Malay Documentation Center, Kuala Lumpur, Dewan Bahasa dan Pustaka Kuala Lumpur, Dewan Bahasa dan Pustaka Wilayah Timur, Kelantan, National Library, Kuala Lumpur, Kelantan Public Library, Wisata Minda, University Putra Malaysia, Alam dan Tamadun Melayu Library, University Kebangsaan Malaysia, University Malaysia Kelantan Library.

The interview method is the primary approach used by the researcher at the study site. Through this method, several oral questions were posed by the researcher to selected storytellers, focusing on the scope of the study to be conducted. Oral questions were presented to the storytellers to obtain information relevant to the study's topic. The questions were adapted to suit the stories being told. However, these questions changed according to the situation during and after the storytelling. This is because the nature of the questions is also influenced by the narrative structure presented by the storytellers. Therefore, this approach should be taken by the researcher during the interview process with the storytellers to avoid boredom and to captivate the storytellers' attention while they are sharing

stories. This method is crucial to ensure that the researcher successfully obtains stories according to the scope of the study.

Additionally, video and audio recordings were made to demonstrate how the storytellers conveyed the stories they presented. Furthermore, photo documentation was also conducted at the study site to gather solid evidence. Finally, the findings obtained were recorded, filtered, and categorized accurately and authentically to avoid errors and data omissions during this study. As a result, every piece of data collected can facilitate the process of identifying and analyzing the study in a systematic manner.

## 5. Research Procedure for Folklore Study

Referring to the research procedure, the researcher used the main framework of folklore study by Dundes (1965) through three stages: identification, data collection, and analysis. During the identification stage, the researcher held an initial discussion with the village head at Lembangan Sungai Pengkalan Datu, Kelantan. Initially, the village head suggested several informants for interviews. Among the villagers recommended by him were Husin, Ahmad, Kadir, Salleh, and Mahmud (2017). This step is crucial to ensure that the researcher can systematically collect folktales and facilitate the research process.

Next, the data collection stage refers to the interview sessions. As the first step, the researcher conducted interviews with the storytellers to establish a mutual understanding before proceeding with the research systematically. Additionally, important aspects such as the time, date, and place for the recording sessions were decided. Mahmud (2017) was selected as the informant to ensure that the research could be conducted systematically. The interview was conducted in a group of six people, which was essential as a proactive measure throughout the interview process. Thus, each member was given specific responsibilities and tasks, such as being a cameraman, an audio technician, and a story document recorder. The interview took place at the informant's home during their free time. The informant set the time for the interview. The collection of these oral stories began on April 12, 2017, and continued on April 26, 2017, May 17, 2017, and May 19, 2017. The final stage is analysis. The researcher analyzes the values contained in the oral narrative is Haji Long Abdul Rahman, Milik Siapakah Saka Itu?, Berpuakakah Pengkalan Parit?, Kubang Dek, Asal Usul Kampung Babong, Kain Sutura Cina, Kezaliman Seorang Raja, Asal Usul Wakaf Aik, Misteri Batu Hampar, Pokok Tanjung dan Alat Muzik Bisu and Terhempasnya Zero Fighter Jepun di Ti Lebar.

## 6. The Teori Pengkaedahan Melayu (Malay Methodology Theory)

The Teori Pengkaedahan Melayu (Malay Methodology Theory) was proposed by Awang in 1989 and is based on the idea that all aspects of human life, including ways of living, attitudes, beliefs, and local culture within the Malay community, generate their own literary works. According to this theory, literature reflects the messages and ideas of its authors. In this study, the Pendekatan Moral (Moral Approach) is one of the deductive approaches used. The Pendekatan Moral (Moral Approach) pertains to human life experiences, including those related to human existence and the world, encompassing spirituality, beliefs (religion), culture, society, nationality, and the environment, involving the strength of knowledge and creativity (Awang, 2002). Furthermore, the Pendekatan Dakwah (Preaching Approach), according to Hashim Awang (2002), views literature as a means to enhance an individual's piety towards Allah SWT. In this context, content rich in Islamic values can open the minds of the community to continue doing good based on Islamic teachings. Lastly, the Pendekatan Kemasyarakatan (Social Approach) aims to seek communal well-being and strengthen faith and piety, which can be expressed and found in Malay literature. This approach serves a significant purpose in promoting the welfare and happiness of humanity, thereby positioning this perspective as 'literature for society from an Islamic perspective' (Awang, 2002).

## 7. Analysis And Research Findings

In this section, the study will present the research findings based on the analysis of data collected from the oral narrative about values in the Lembangan Sungai Pengkalan Datu, Kelantan. The obtained oral narrative from fieldwork will be analyzed according to the Teori Pengkaedahan Melayu (Malay Methodology Theory) (1989) for the purpose of analysis and interpretation, followed by relevant explanations. All findings analyzed and discussed in this section align with the study's objectives.

### 7.1 Value of Compassion

Compassion refers to a feeling of sadness that arises within a person when witnessing the suffering of others and being willing to offer help (Hashimi, 1992). Thus, compassion can be summarized as a feeling of sadness experienced by an individual when observing the difficulties faced by others and a desire to

provide assistance or support to alleviate their problems. This attitude of compassion is reflected in the story of Haji Long Abdul Rahman, as illustrated in the excerpt below:

“He was also well-known as the ‘king of the index finger’ due to his expertise in Islamic medicine among the community. His uniqueness was evident when he used only a clay pot. He solely relied on his index finger to cure any illness experienced by the local people. Strange diseases suffered by the residents would be healed when treated by him. It became a marvel for the local community.” (Mahmud, 2017)

Excerpt from the story Haji Long Abdul Rahman highlights the compassion inherent in Raja Telunjuk as depicted by the storyteller. For example, Raja Telunjuk showed great sympathy for the plight of certain villagers suffering from strange illnesses and introduced his own treatment methods to cure these ailments. This allowed the villagers to be healed properly and live harmoniously. In this context, it clearly demonstrates that Raja Telunjuk had a tendency to offer assistance to villagers afflicted with mysterious diseases. Additionally, this noble value is also present in the story *Milik Siapakah Saka Itu?* as follows:

“A married couple had very noble qualities and were highly respected by the villagers. Salman owned a very large orchard that they both worked on. With such a vast fruit orchard to manage, Salman hired workers to help him in the garden. For Salman, they would assist villagers in need of their help.” (Mahmud, 2017)

The story illustrates the compassion embodied by the married couple towards the villagers who were facing hardships. For example, Salman and his wife, Salmah, consistently extended help to villagers who had lost their source of income by offering them employment in their orchard, with the intention of easing the villagers’ burdens. In this context, it clearly demonstrates that Salman and Salmah were able to meet the needs of the village community to ensure a fulfilling and happy life.

Additionally, the story *Berpuakakah Pangkalan Parit?* also illustrates this noble value based on the excerpt below:

“Pak Bar observed the condition of the husband, and what the wife said was true because the husband was merely sitting, gazing out the window. He promptly brought incantations to treat the husband’s illness. It was said that the husband had been possessed by a sea spirit while returning from the sea.” (Mahmud, 2017)

Based on this excerpt, the storyteller guides the readers to see the nobility of the character reflected in a shaman named Pak Bar. For example, after Pak Bar noticed the strange behavior of a man possessed by a spirit, he promptly approached the man and provided assistance to ensure the man’s condition returned to normal. In this context, it clearly demonstrates that Pak Bar concern for those around him contributes to fostering close relationships among people.

As a result, the value of compassion is grounded in the *Pendekatan Kemasyarakatan (Sosial Approach)*. This is because the *Pendekatan Kemasyarakatan (Sosial Approach)* functions as a medium for communal well-being, the strengthening of faith and piety, and leads to goodness (Awang, 2002). For example, the study of this compassion demonstrates how informants clearly depict the ways in which communities help one another to meet their needs and welfare. Indeed, this compassion evokes emotional responses in individuals, making them feel empathy and sadness, and motivating them to provide immediate assistance to those in need. In this context, it clearly shows that the societal approach is based on educating the human soul to always do good, thereby creating a peaceful, harmonious, and tranquil environment while drawing closer to Allah SWT and strengthening faith and piety, thus forming a pure soul.

According to Atjeh (1988), it is emphasized that the Malay community practicing Islam can cultivate compassion through a strong level of faith within the community, and Islam ultimately fosters this compassion. This is because compassion reflects the high civilization of the Malay community and encompasses all the demands of Islam, as ordained by Allah SWT. Furthermore, Rashid (2001) states that the Malay community instills the value of compassion in themselves to ensure good relationships with others. Additionally, Musa (2008) notes that compassion is a noble trait deeply rooted in the souls of the Malay Muslim community, which enables them to lead a life of mutual assistance. Musa (2008) statement is supported by Salleh (2010), who argues that compassion in Islam is fundamental to the perfection of the Malay community’s faith in Allah SWT and His Prophet. Moreover, Yaacob (2015) emphasizes that it is indeed a duty for every individual to exhibit compassion in daily interactions with those around them to create harmony and happiness in life. In this context, it clearly demonstrates that individuals should cultivate compassion within themselves to form strong bonds of brotherhood with others and achieve happiness in both this world and the hereafter.

## 7.2 Value of Self-Defense

The meaning of the attitude of self-defense is that the term ‘defend’ means to make an effort to prevent change, to strive to maintain, to not let go, and to hold firmly (Kamus Dewan, 2016). Additionally, the

term 'self' refers to the human body capable of movement and clear thinking based on the individual's ability (Kamus Dewan, 2016). The attitude of courageously defending oneself can be summarized as an individual who is determined to fight fiercely to defend a right through appropriate actions and decisions. This attitude of self-defense can be observed in the oral story titled Kubang Dek through the excerpt below:

"The King Cobra came to seize the dwelling of the Cap Raya snake, but Cap Raya tried to defend its territory." (Mahmud, 2017)

Based on the excerpt from the story Kubang Dek clearly illustrates the value of bravery through the self-defense exhibited by the Cap Raya snake. For example, it is evident how the Cap Raya snake bravely defends its dwelling from being taken by the King Cobra. To ensure its home is protected, the Cap Raya snake courageously confronts the King Cobra and ultimately manages to safeguard its territory from being seized. In this context, it clearly demonstrates that self-defense actions are appropriate for anyone, provided they are carried out correctly.

Besides that, the storyteller also conveyed a stance of self-defense through a story titled Asal Usul Kampung Babong, as depicted in the excerpt below:

"Tok Babong was also a skilled individual in opposing enemies or anyone who dared to commit wrongdoings in the village of Babong, which was under his administration at that time." (Mahmud, 2017)

Through the story portrayed in Asal Usul Kampung Babong it is clear that the storyteller depicted the self-defense attitude of a village chief in Kampung Babong, namely Tok Babong. For example, Tok Babong was an old man who was brave, had a muscular build, was tall and strong, which made him feared by enemies. Therefore, anyone who dared to disturb Kampung Babong would have to face Tok Babong. In this context, it clearly demonstrates that Tok Babong was a courageous man, as he was always unafraid to confront enemies to ensure the well-being of the community in Kampung Babong.

As a result, the attitude of self-defense is based on a Pendekatan Moral (Moral Approach). This is because the Pendekatan Moral (Moral Approach) functions as a perspective that reflects the experiences each person goes through and the knowledge they acquire in life, whether it has a positive or negative impact on them (Awang, 2002). For example, the study of oral stories through the value of courage in the context of self-defense demonstrates that the informant or storyteller depicts how a person defends themselves from being wronged and harmed by others, which would cause difficulties in life. Indeed, every person who acts in self-defense will strive diligently to protect themselves and others from occurring difficulties. In this context, it clearly shows that every individual should act to protect themselves and others to prevent any hardships that may befall them and others.

In this regard, the value of courage through the attitude of self-defense is a behavior that should be practiced by everyone to uphold honor and dignity. According to Atjeh (1988), the value of courage through self-defense involves not hesitating to take action or make decisions in difficult situations to arrive at the correct decision and protect oneself from becoming a victim of others. Furthermore, Daud (1996) emphasizes that the attitude of self-defense should be instilled in everyone to uphold truth through actions to achieve the right and accurate decision while maintaining the nobility of human character. Additionally, Musa (2008) asserts that the value of courage through self-defense also refers to people who possess a strong, steadfast, and resilient life principle to protect themselves in order to uphold justice responsibly for the common good. In this context, it clearly demonstrates that everyone should practice the courageous attitude of self-defense to protect themselves from being wronged by others, thereby enabling them to take action responsibly and lead to the right path.

### 7.3 The Value of Perseverance

The meaning of perseverance is the quality of a person who wants to accomplish something, acting with enthusiasm and determination to produce something of quality (Selamat, 2001). Perseverance can be defined as the persistent and determined effort of an individual, full of spirit, to achieve a goal or desire in something. Furthermore, the storyteller also highlights perseverance through the story titled Kain Sutera Cina, as illustrated in the excerpt below:

"Hassan and Hussin were determined to enter the wilderness to try to find any traditional medicines to treat the wounds suffered by one of their family members." (Mahmud, 2017)

The excerpt from the story Kain Sutera Cina highlights the perseverance shown by Hassan and Hussin. This is demonstrated by their determination and dedication to obtain traditional medicine, as they were willing to venture into the unfamiliar wilderness. Because of their enthusiasm and earnest efforts, they were eventually able to find traditional medicine and bring it home to treat one of Hassan family members. In this context, it clearly shows that the value of diligence through perseverance, as demonstrated by Hassan and Hussin, resulted in positive outcomes from their determined efforts.

As a result, the value of diligence through perseverance is rooted in a Pendekatan Moral (Moral Approach). This is because the Pendekatan Moral (Moral Approach) functions as a perspective that reflects the experiences each person goes through and the knowledge they acquire in their lives, whether it has a positive or negative impact on them (Awang, 2002). For example, in the context of perseverance as portrayed in oral stories, it demonstrates that the storyteller depicts the earnestness of individuals to take actions to achieve success. Indeed, perseverance begins with burning enthusiasm, commitment, persistence, having clear goals, and always thinking maturely to achieve success in whatever one undertakes. In this context, it clearly shows that the attitude of perseverance underpins the experiences and knowledge that individuals gain to benefit from their efforts. In this regard, perseverance reflects the attitude of individuals who are determined to undertake tasks with enthusiasm, full initiative, creativity, and innovation to produce something of quality (Selamat, 2001). Furthermore, Yaacob (2015) emphasizes that individuals with a high level of perseverance in their efforts will achieve success. In this context, it clearly demonstrates that perseverance should be cultivated in every person, as it is a noble value that can shape positive behavior and character.

#### 7.4 The Value of Brotherhood

A close-knit bond of cooperation through the value of brotherhood can form a harmonious and prosperous society. Therefore, the concept of cooperation through the value of brotherhood involves relationships like those of siblings, close connections, and ties (Kamus Dewan, 2016). In the context of close relationships within a society, where individuals are regarded as siblings working together to create a harmonious and civil society. Furthermore, the value of brotherhood is also present in the story titled Asal Usul Wakaf Aik, as illustrated in the excerpt below:

“Pak Cu Abu did not like quarrels among them because such disputes were considered unlucky for the Chinese community. Therefore, whenever a quarrel occurred, it would be resolved amicably without resentment. Once, Man and Luq had a disagreement over a minor misunderstanding, which was successfully resolved by Pak Cu Abu. This was because the community was reluctant to cause trouble due to Pak Cu Abu's own personality.” (Mahmud, 2017)

The excerpt from the story Asal Usul Wakaf Aik highlights the value of brotherhood exhibited by Pak Cu Abu. It demonstrates that Pak Cu Abu prioritized the bond of brotherhood between the Malay and Chinese communities in the village of Wakaf Aik. For instance, Pak Cu Abu would resolve conflicts among the villagers because he wanted to ensure that the residents of Wakaf Aik cooperated with one another and did not hold grudges. In this context, it clearly shows that Pak Cu Abu was someone who valued relationships and the bond of brotherhood within the community to ensure a peaceful and harmonious life for everyone.

As a result, the emphasis on brotherhood is based on a Pendekatan Dakwah (Preaching Approach). This is because a Pendekatan Dakwah (Preaching Approach) serves as a medium for societal well-being, the strengthening of faith and piety, leading to goodness (Awang, 2002). For example, the study of oral stories through cooperation in the context of valuing brotherhood shows that the narrator portrays the importance of fostering fraternal bonds within oneself and with others to provide help or assistance in times of difficulty, thereby creating a close and happy brotherhood. Indeed, every person should prioritize brotherhood within the community to enhance faith and piety towards Allah SWT while being loved by society. In this context, it clearly demonstrates that the most precious blessing is someone who can love and care for their brothers and sisters, establishing a pure fraternal relationship to ensure there is no division, conflict, or chaos, while also fostering an enduring brotherhood in this world and receiving intercession in the hereafter.

In this regard, Atjeh (1988) opines that the attitude of Islamic brotherhood, obligates its followers to alleviate the anxiety and hardship of community members, prioritizing the common good over personal interests. Furthermore, one of the signs of brotherhood is when someone feels happy seeing others benefit or experience happiness and strives to attain the same joy for themselves (Ghazali, 1991). Additionally, Hashimi (1992) asserts that true Muslims who embody genuine human qualities are those who love their brothers and friends purely for the sake of Allah and seek His pleasure. Moreover, Musa (2008) believes that the practice of brotherhood is a shared value among the Malay community and that Islam is the foundation of their lives. Additionally, Yaacob (2015) states that the Malay community considers Islam an essential foundation for establishing a perfect life, demonstrating the importance of brotherhood among the Malay community.

#### 7.5 The Value of Moderation in Speech and Behavior

The meaning of speech and behavior involves the term “speech” which refers to the style or manner of expressing something, utterance, pronunciation, statement, what is spoken, and conversation (Kamus

Dewan, 2016). Furthermore, the term “behavior” means peculiar or inappropriate actions, jest, conduct, and manners (Kamus Dewan, 2016). Additionally, the term “conduct” refers to the style or manner of doing something, actions, and habits (Kamus Dewan, 2016). Speech and behavior can be summarized as the usual habits of an individual, which become a principle of life and are not excessive. Furthermore, the attitude of speech and behavior is also present in the story *Misteri Batu Hampar*, as illustrated in the example excerpt below:

“One day, Sepek saw the flat stone floating upstream towards the river mouth. Sepek jumped into the river against the current to retrieve the stone. His action was witnessed by Haji Lat, who admonished him, saying that what he was doing could bring harm to himself.” (Mahmud, 2017)

The excerpt from the story *Misteri Batu Hampar* depicts the attitude of speech and behavior exhibited by the character Haji Lat. For instance, Haji Lat kindly admonished and stopped a mischievous boy named Sepek from retrieving the flat stone at the river mouth. This was because Haji Lat was concerned about the potential harm that could befall Sepek if he tried to get the stone by jumping against the current. In this context, it clearly shows that Haji Lat was moderate in his speech and behavior when giving advice and counsel.

As a result, the value of moderation in speech and behavior is based on a communal approach. This is because a communal approach serves as a medium for societal well-being, the strengthening of faith and piety, leading to goodness (Awang, 2002). For example, the study of oral stories through the value of moderation in the context of speech and behavior shows that the narrator depicts individuals as moderate and not excessive, using polite language when communicating with others. This helps create a strong bond of brotherhood and honors others so they do not feel marginalized within the community. Indeed, this attitude is a complement to the perfection of every person, guiding them to adhere to the Islamic values outlined in the Quran and Hadith, which call for moderation in treating oneself and others. This, in turn, enhances faith and piety towards Allah SWT and ensures one is well-regarded within society. In this context, it clearly shows that everyone must practice moderation in their lives to uphold the noble qualities of Islam and contribute to the formation of a civilized society.

In this regard, Buraey (1992) suggests that moderation practiced by individuals complements a leadership style that emphasizes Islamic values and ethics, the concept of cooperation, noble origins, and consensus as the foundation of governance. Furthermore, the value of moderation can guide and lead individuals to enjoy a balanced life in this world (Ghazali, 1994). The Malay community, in particular, is known for being moderate and not extreme in speech, behavior, prudence, and gentleness, avoiding harshness (Musa, 2008). Additionally, Swettenham (2003) acknowledged that the Malay community is not excessive. Moreover, Noor & Azaham (2000) argue that Islam encourages its followers to always practice moderation. This is evident in the way adherents of Islam approach their faith, emphasizing moderation without coercion or extremism. Furthermore, individuals who are moderate in their speech and behavior are always respected within the community and avoid arrogance (Yaacob, 2015). In this context, it clearly demonstrates that individuals who practice the value of moderation serve as a medium for shaping a good and perfect society in the pursuit of a blessed life.

### **7.6 The Value of Gratitude and Appreciating Favors**

The meaning of gratitude is that individuals can express their deep appreciation and acknowledge the favors given by those around them (Hashimi, 1992). Gratitude can be summarized as the act of verbally expressing thanks to someone who has provided help or assistance, as a sign of valuing their support, contribution, gifts, and service. Furthermore, the attitude of gratitude is depicted in the story titled *Pokok Tanjung dan Alat Muzik Bisu*, as illustrated in the excerpt below:

“They nodded in understanding at the Chief’s advice and thanked him for sharing the history with them. They also apologized to the Chief for disobeying his instructions and for not winning the competition. They felt very regretful and took a lesson from the story told by the Chief.” (Mahmud, 2017)

The excerpt from the story *Pokok Tanjung dan Alat Muzik Bisu* demonstrates that the narrator portrays the attitude of gratitude exhibited by the characters Hassan and Hussin towards the Chief. For instance, Hassan and Hussin thanked the Chief for revealing the truth about their failure to win the musical instrument competition. Once they realized their mistake, they acknowledged their error and expressed their gratitude to the Chief for his advice. In this context, it clearly shows that Hassan and Hussin respected their elder and their gratitude reflects their appreciation for the advice given.

### **7.7 The Value of Appreciating Favors**

According to Kamus Dewan (2016), appreciating favors is defined as remembering, reflecting on, and appreciating good deeds. Therefore, the attitude of appreciating favors can be summarized as an individual who remembers and values the assistance given to them with an open heart. This attitude of



appreciating favors can be observed in the story titled *Terhempasnya Zero Fighter Jepun di Ti Lebar*, as illustrated in the excerpt below:

“Eventually, the residents of Kampung Pengkalan Datu named the place where the fighter jet crashed as Tilebar, in honor of the location where the jet crashed at the house of an elderly Chinese woman. The term ‘lebar’ was also used to appreciate the services of the village chief of Kampung Pengkalan Datu, Pak Wan Lebar, who had greatly assisted and contributed to the villagers during World War II.” (Mahmud, 2017)

The excerpt from the story *Terhempasnya Zero Fighter Jepun di Ti Lebar* explains to the readers the attitude of appreciating favors demonstrated by the residents of Kampung Pengkalan Datu. For example, they honored Pak Wan Lebar contributions and sacrifices for all the assistance he provided to the villagers during World War II. To commemorate Pak Wan Lebar service, the residents at Kampung Pengkalan Datu named the crash site of the fighter jet as Tilebar, in reference to the location of the crash at the house of an elderly Chinese woman, and ‘lebar’ was used to recognize Pak Wan Lebar service as the village chief who greatly assisted the villagers during the war. In this context, it clearly shows that everyone should appreciate the favors of others to ensure a strong bond of brotherhood.

Consequently, the attitudes of gratitude and appreciation for favors are based on the Pendekatan Dakwah (Preaching Approach). This approach serves to address the purity and virtues of Islam, which fosters respect for the sanctity of the religion, both from Muslims and non-Muslims (Awang, 2002). For example, studies of oral narrative through the values of gratitude in the context of appreciation and recognizing favors demonstrate that the narrator highlights the nobility of individuals who humbly express thanks to others who have offered advice, help, or contributions. Indeed, the practice of expressing gratitude should be nurtured and practiced by everyone to create a community where mutual respect prevails. In this context, it clearly shows that the attitude of gratitude reflects the goodness of Islam, which teaches us to value every assistance from others to strengthen bonds of brotherhood within the community and to be honored in the religion. Therefore, people should be grateful and appreciative of what they have, especially to Allah SWT (Mashod, 2010). A good Muslim should always express gratitude for every kindness or favor received. Consequently, the attitudes of gratitude and appreciation for favors are based on the Pendekatan Dakwah (Preaching Approach). This approach serves to address the purity and virtues of Islam, which fosters respect for the sanctity of the religion, both from Muslims and non-Muslims (Awang, 2002). For example, studies of oral narrative through the values of gratitude in the context of appreciation and recognizing favors demonstrate that the narrator highlights the nobility of individuals who humbly express thanks to others who have offered advice, help, or contributions. Indeed, the practice of expressing gratitude should be nurtured and practiced by everyone to create a community where mutual respect prevails. In this context, it clearly shows that the attitude of gratitude reflects the goodness of Islam, which teaches us to value every assistance from others to strengthen bonds of brotherhood within the community and to be honored in the religion. Therefore, people should be grateful and appreciative of what they have, especially to God (Mashod, 2010). A good Muslim should always express gratitude for every kindness or favor received.

## 8. CONCLUSION

In conclusion, the oral narrative at *Lembangan Sungai Pengkalan Datu, Kelantan* are highly relevant as academic study material in a broader context. This is because researchers recognize that there are still storytellers skilled in delivering tales rich with messages of values, which can shape positive behavior within the community (Yaacob, 2022). Through the essence of these oral narrative, listeners can learn and acquire these values to serve as guidance, models, and to be practiced in daily life. Additionally, the integration of Moral (Moral), Kemasyarakatan (Social), and Dakwah (Preaching) approaches contained in the *Teori Pengkaedahan Melayu (Malay Methodology Theory)* for understanding values clearly has a close relationship with oral narrative. Therefore, the oral narrative at *Lembangan Sungai Pengkalan Datu, Kelantan* represent a reservoir of knowledge and cultural heritage that has been passed down through generations.

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